Voting in elections

Part 1

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حفظه الله

Questions

1. What are these elections and the Muslim vote?
2. What is the ruling of voting in these elections?
3. What is the ruling of participating in these elections in other ways unrelated to voting?
4. What are some of the doubts and arguments that are currently being presented by those who are advocating a particular approach towards these elections, in particular those who argue that Muslims should vote, or say that it's compulsory to vote, or even arguing that it's sinful if you don't vote?

Foreword

So the elections that are currently taking place in the UK, they are known as parliamentary elections. So these are different from other elections that go on.

You have:

- Local elections

- Council elections

- Referendums

- Sort of mini elections (in the society of specific jobs or posts)

- Democratic consultations (home affairs select committees where people debate and take evidence from people)

- Anything that which involves some kind of selection process or voting petitions (like your school, i.e. any kind of vote to select people in positions which might have nothing to do with anything bad, something entirely normal.)

People they call it democratic and the word democracy has been used to refer to almost anything which is deemed as good because that is the prevailing religion or ideology of the government here in the UK.

Point 1:

Democracy has been used to refer to almost anything which is deemed as good because that is the prevailing religion or ideology of the government here in the UK. So when people hear about justice, they call it democracy. When they talk about fairness, they call it democracy. So we don't want to be like the tyrants, we are democracy. They want to promote it as the idea of democracy is good and everything else is bad.

And this is heavily promoted! People here these words and think of good things, not bad things or any potential downsides/evils inherent with democracy.

But, these do have roots. They do have implications. And what you do in your actions and your speech is in relation to that, in interaction with that, does have consequences and has accountability. **This is a very important point, that we are accountable for everything we do. We are accountable for everything we say.** Your sight, your hearing, your heart, everything! And I don't mean just your intention. It's not the case that as long as you intend good, that the actual deeds you do don't matter. You have to act according to the legal limits within Islām, within what Allāh has revealed. Every deed we do, good or bad, it will be held to account on the Day of Judgement.

Point 2:

Right now we have a conflict in Ghazzah, a genocide going on. Israel committing worst crimes perhaps seen in the lifetime of anybody in this earth, and we are exposed to these images. So naturally, it's a very emotional time. People are calling for action, they want us to do something about it, even if it's little. **Any real effective method or means to put a stop to this are cut off by the governments, because the government does not intend to stop this war.** If you do too much, they will arrest you, if you say too much they will arrest you, if you say anything or do anything that will really challenge their narratives and their processes, they will come down on your very hard. That's a telltale sign of actually what works and doesn't. **Things that actually work, they get terrified and they shut it down. Things that don't work, they encourage it. Because they're not worried about it!**

Point 3:

Let's say somebody turned around and said to you, *"Come on, let's all whistle to save Ghazzah. Blow on this whistle, play this flute, in order to save Ghazzah."*

I give this example because we know that blowing a flute or whistling is one of the very minor issue in terms of the sins. Some people could even argue that it's only Makrūh (disliked) in some cases and sometimes. But nobody's going to say it's kufr (disbelief). And yet, anybody will look at it and say, *"Well, hang on a second, I understand protesting, I understand boycotting. But blowing a whistle?"*

You might have a person say, *"Look, honk your horn for Ghazzah."* Okay, honk my horn, no problem. As soon as you whistle, *"Well, hang on, I don't whistle as a Muslim. It might not be a major thing, it might not be a kufr deed, but why am I going to do that and why do I think that's going to help us anyway? If I do it, I might make myself feel better, but nothing will happen (as a result of it in reality) and all I would have done is disobeyed Allāh."*

This is an example of something very minor and very small. So we have to understand this principle, first of all, that **if we want to help the people of Ghazzah, there are limits to what we can do, it must be lawful.** And when I say lawful I mean **it must be lawful according to the Sharī'ah.**

The Sharī'ah must first define what is legal, lawful means of protest, of repelling the ethnic action. Not only are there laws limiting what is permissible and what is not, the Sharī'ah also defines the correct methodology of how to effect change, how to protect and preserve the sanctity of the Muslims, how to respond to an attack such as this genocide, what we are supposed to be doing. The Sharī'ah says one thing, and **it's not to go and vote in the elections and appoint the people.** This is the first thing we want to make clear. Nobody can ever claim that the Sharī'ah has ordered us to take as our methodology to remove the occupation in Ghazzah and stop the genocide, that the way Allāh wants us to do that, the way Allāh has ordered us to do that is by joining the governments of the very governments that are at war with Muslims or appointing their ministers and their MPs. That is not and it **never** has been part of the methodology to solve it.

Point 4:

The elections happening here (UK), in July, is a very specific election. Not a vote for mayors, not a local council election, not giving an opinion poll, not a vote on something which is a minor issue. They are asking you a very specific question. **They are asking you to appoint members of Parliament to represent you within your constituency**, within your area where you live, to represent you and your area and act on your behalf in Parliament. And what are they going to do in Parliament is they are going to first of all give a vote of confidence to a prime minister so they can choose a prime minister. They do that, you don't do that. Don't think unless you live in the constituency of Rishi Sunak, you're not voting for Rishi Sunak, you're not voting for Keir Starmer unless you live in his constituency and even if you did, you're voting for them to be an MP, not to become prime minister. Only the MPs can actually form a government and decide who's going to be a Prime Minister. So you're choosing the MPs. That's what this election is about.

Point 5:

The Parliament, if you can go right now onto the Parliament's website and see what it is, it is the house of legislation**. It is the place of legislative authority in Britain, in the UK.** And that's how it works in other democracies as well. There's some kind of parliament, could be a senate, it could be something else, whatever it is. So, the idea of democracy is very simple. It's the law of the people, by the people, for the people. So, they want to say that the people should be able to decide everything. But of course you can't get 60, 70 million people, that's in the population of the UK, all in one room and ask everybody. So you can't, especially not on every decision, not on every single question or every single law. So how are we going to do it? We'll divide it up into different constituencies, different areas, and each area will select one person to represent them, act on their behalf as their wakīl, in the same way that a shopkeeper will appoint a salesperson to act on his or her behalf, sell his goods on his behalf to the customers, and they are your representative, they are like your ambassador. When they speak, they speak for you. And you choose them by appointing them and saying, "This is the person that represents me. What he does, he does in my place."

If you, e.g. as a shopkeeper, appoint somebody to sell your phones in your phone shop, that shopkeeper does not own the phones. They have no right to sell the phones**.** It is only because you give them permission to act on your behalf that they have any authority to sell your phones. So then after that appointment, when they sell their phones, sell your phones to the customer, you become responsible and you are obliged, your phones suddenly become somebody else's property, you get the money the customer gives, it becomes your money you are fully responsible for what they do on your behalf. That's the rule in Islām when you have a Wakīl or Nā'ib - your representative. **In fact, in Arabic they call members of parliament Nā'ib, your representative, because that's exactly what they are.** So this is what happens, and in Islām the Asīl and the Wakīl they share the same ruling. **So the one who's appointing a representative, and the representative, they share the same ruling.** If you tell somebody, "Okay, I give you £10 000. I want you to go and murder so-and-so man." And then the murderer, the assassin you've hired, goes and commits that murder. I think anybody can see that both you and the assassin are both murderers and you share the same ruling, you share the same sin you will not be able to go and fool Allāh on the Day of Judgment and say: “It wasn't me that pulled the trigger, it was the assassin.” The assassin had no reason to murder that person anyway. He only did it acting on your behalf and on your instructions. So this is a very important

principle for us to understand. **You share the ruling of your representative.** So as I said in democracy, not everybody can be in the ruling of your representative, not everybody can be in one room at the same time. So they decide that we will choose maybe 150, maybe 300, maybe 600 different areas of the country. Each area will choose a representative to act on the behalf of the entire people and that they say that they give them the mandate to legislate laws in Parliament on their behalf. So that's what's going on. We are selecting the question asked, on this election is, "Who do you wish out of these four or five candidates in your local area, who do you wish to represent your local area in legislating laws for this country to be governed by?"

Point 6:

There are 3 types of authority (common between Islamic and secular and democratic definitions):

Legislative Authority: السلطة التشريعية - (As-Sultah At-Tashrī'iyyah): **Decides the laws that a country will be governed by**, that the territory will be governed by and all of the people's affairs will be managed by those laws. (Parliaments, congresses, etc.)

Executive Authority: السلطة التنفيذية - (As-Sultah At-Tanfīdhiyyah): **Implements and enforces laws.** Prime ministers, ministers, etc., people who have the job of deciding policies and executing laws decided by the legislative authority. These people cannot make laws (they don't legislate), they have to act within the laws that have been already legislated by the parliament in the UK. (This is why this whole Rwanda scheme keeps falling apart, because they compare it against the law and the laws says, *"No it's not allowed"*, and they keep going back and forth)

Judicial Authority: السلطة القضائية - (As-Sultah Al-Qadā'iyyah): **Interpret laws and adjudicating legal disputes.** Courts and judges who are not executive, they don't decide policies for the country, nor can they make laws on their own. All they can do is judge and interpret the law legislated by the legislative authority and resolve people's disputes based upon that law. They will adjudicate between people and say that well according to the law, you are right and you are wrong.

Point 7:

Now, the problem is in a democratic system, everything we've spoken about, choosing those MPs to be members of parliament, to decide the laws, to govern the country by, we are suggesting that these people, we're giving them and appointing them to have legislative authority. In Islām, however, human beings simply cannot have legislative authority. **That belongs only to Allāh**. We can only have executive authority, governors, caliphs, etc. Call them presidents, prime ministers if you want, no problem, ministers, whatever you like. But they can only implement and execute the laws of Allāh. If they replace the laws of Allāh, **they become disbelievers and their authority is invalid.** Humans can be judges only if they judge by the law of Allāh. If they judge by a different law, they become tāghūt. Allāh says:

> أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to tāghūt, while they were commanded to reject it; *{An-Nisā': 60}*

And yet they seek, they want to go for judgment to other than Allāh, to tāghūt, when Allāh ordered them to reject the tāghūt, have kufr (disbelief) in the tāghūt.

And Allāh said (repeatedly, continuously):

وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ

Rule and judge by whatever Allāh revealed, and don't follow the desires of the people. *{Al-Mā'idah: 49}*

Whereas the parliamentary system is literally making the laws according to the designs of the people and then ruling by it, and judging by it. That is literally what the parliament is. So are we allowed to call ourselves legislators instead of Allāh? Are we allowed to choose other people as legislators instead of Allāh?

Point 8:

This is what happened before when Banī Isrā'īl used to change the laws of Allāh, replace the laws and make up their own laws,

Allāh سبحانه وتعالى says:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

They took their rabbis and their priests as lords instead of Allāh. *{At-Tawbah: 31}*

At that time 'Uday bin Hātim, who used to be Christian had just become Muslim, He said: *"Ya Rasūl-Allāh, we never used to worship them. We never used to worship the rabbis and the priests."* And the Prophet ﷺ said, *"Did they not used to tell you we'll make halāl what Allāh made harām, and harām what Allāh made halāl, and you used to obey them?"* He said, *"Yes."* The Prophet ﷺ said, *"That is how you worship them."* *{Imam Ahmad, At-Tirmidhi, At-Tabari}*

Worship is not just to make Sujūd, not just to slaughter in the name. 'Ibādah (worship) means to follow, means to obey, means to take them as your legislator, the one who decides halāl and harām.

Allāh سبحانه وتعالى says:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

Do they have partners with Allāh that legislate for them in the Dīn without any permission from Allāh? *{Ash-Shūrā: 21}*

لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ

Inventing a lie about Allāh! *{An-Nahl: 116}*

Point 9:

So this issue, in short, of "Are we allowed to put a ballot paper choosing any single man or woman in our community to represent us as a legislator and give them the authority and claim that they have the right to legislate laws when Allāh said that right belongs only to Allāh."

No, that's not allowed. And you cannot say, *"I do it, but I don't mean it in my heart."* You cannot say, *"I do it, but I intend some other good by it."* You cannot say, *"I only do it in order to save the people of Ghazzah."* Even if it really would help save the people of Ghazzah, it's the equivalent of the tāghūt saying make sujūd to me and I will stop killing your Muslim brothers. Now, if he actually said that, I would say there's a better argument to say, *"Okay, maybe you're under duress, maybe you're being forced, maybe you're being tortured"*, but that's not happening. The truth is, even if you vote for independence, the Muslim community makes up less than 5% of the population. And not all of them are even eligible to vote. And even among them, most of them are not practicing Muslims. And they're splitting the vote with the very people that are supporting the genocide. **We are not going to have that impact on the elections at all. Not the way that you think.** There are other things you can do. There are other ways to lobby, put pressure and change the opinions of the people. This particular way is neither very effective and how many times have we been duped and fooled by MPs that told us one thing and people voted for them and then they did the complete opposite afterwards. **A Muslim is not stung from the same hole twice.** We should not be that gullible in the first place. That's even if it wasn't such a huge compromise in our Dīn to begin with. **This contradicts the fundamental 'aqīdah of Islām which gives the authority of legislation only to Allāh.** We are supposed to be telling our non-Muslim neighbours that this thing that you are doing, giving human beings the right to legislate, this is shirk, come on to the Tawhīd. We're supposed to be giving them da'wah. Instead, they are giving us da'wah and we are worshipping alongside them in their temples and we need to stop.